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PASTORAL THEOLOGY OF FATHER FRANCISZEK BLACHNICKI – THE OUTLINE

Lately there have been a lot of discussions and articles on pastoral achievements of the God's Servant – father Franciszek Blachnicki.

F. Blachnicki was born 24th March 1921 in Rybnik, Poland into a large family. His secondary school years were spent in Tarnowskie Góry, where he matriculated in 1938. Whilst there he was very active in the scouting movement. At the beginning of the Second World War, he took part the September Campaign. After capitulation he joined the underground resistance movement. Following his arrest by the Gestapo in March 1940 he was sent to Auschwitz, where as prisoner number 1201 he remained for 14 months. Nine months of this was in the punishment brigade, which included almost a month in a punishment bunker. In March 1942 he was transferred to a prison in Katowice where, for his anti Nazi activities, he was sentenced to death, by beheading. After 5 months of waiting for the sentence to be carried out, the sentence was commuted. He spent the remainder of the war in various Nazi prisons and camps. During his time on death row, he experienced a conversion to a very personal faith in Christ, together with a decision to give his life to the service of Christ. After the war he entered the Silesia Seminary in Kraków, where on 25th June 1950 he was ordained to the priesthood. In the years 1954-56, during the period of the expulsion of the Bishops, he took part in activities of the underground Katowice Diocese. He helped to organize the return of the bishops to the diocese. After this, he worked for a period in the Diocesan Pastoral department and on the editorial staff of *Gość Niedzielny* (Sunday Guest). He also managed the Catechetics Centre, and from 1957 organized a temperance movement – Temperance Crusade. The central office of this crusade was closed by the communist government in 1960 and Blachnicki was arrested in March 1961. After 4 months of imprisonment, he was sentenced to 13 months imprisonment suspended for 3 years. From October 1961 Blachnicki undertakes further studied at the Catholic University in Lublin. Following completion he remains in Lublin as a lecturer – researcher in the Institute of Pastoral Theology. He specifically wanted to ensure that the Church's Second Vatican Council's teaching, were widely known and understood by both the clergy and the laity. He developed methods of post Vatican II liturgical formation. From the very beginning of his priestly ministry, he laid great store by working in small groups, starting with *Oaza Dzieci Bożych* – Oasis of God's Children – to the 15 day experiential retreat called *Oaza Żywego Kościoła* – Oasis of the Living Church.

This led to the formation of the Light – Life Movement. Despite difficulties, this movement gathered momentum not only in Poland, but also in Czechoslovakia and even in Bolivia. Blachnicki also began other initiatives, which were in response to the signs of the times. These initiatives included movements such as: Crusade for the Liberation of Man. The Great Evangelization Plan, Independent Christian Social Service, and Christian Service for the Liberation of Nations. Blachnicki became the spiritual father of a consecrated community – Institute of the Immaculate Mother of the Church. In 1981 when Martial Law was declared in Poland Blachnicki was abroad. From 1982 he settles in Germany in a Polish center Marianum in Carlsberg, where he died on 27th February 1987. After the death of Blachnicki, John Paul II wrote in a telegram: “God has called F. Blachnicki to Himself, and sadness fills many hearts. An ardent apostle of inner renewal and conversion and a great priest to youth has left us. His inspirations shaped a specific movement of renewal in Poland. His many talents, of both mind and heart, his specific charisma, which God had granted him, he devoted to building God’s Kingdom. He built it with prayer, apostleship, suffering he built with such determination that we rightly think of him as man of violence of this Church (Mt 11,12). We thank God for all the good that was the privilege of others to receive through him. We pray for the fullness of Light and Life for his soul”. A diversity of activity and service to and in the Church, through an awakening and reawakening of involvement of the laity, in struggle for the sobriety of the nation, in his concern for the youth and families resulted in Blachnicki being an unusual witness of faith. He became a voice, calling all the laity to truly live the mystery of the Church.¹

He was, however, not only a practitioner but also one of the most distinguished Polish theologians, whose practical solutions resulted from his deepened theological research². Nevertheless his achievements as the theologian remain underesti-

¹ B. Biela, *Kościół-wspólnota. Wspólnota jako zasada urzeczywistniania się Kościoła w ujęciu ks. Franciszka Blachnickiego (1921-1987)*, Katowice 1993, pp. 10-11; M. Paluch, *Zarys historii Ruchu Światło-Życie*, Lublin - Kraków 1998.

² Bibliography F. Blachnicki counts 1064 positions (see: *Bibliografia prac ks. Franciszka Blachnickiego*, oprac. G. Wilczyńska, Krościenko 2002). The most important publications of F. Blachnicki: *Pośrednictwo zbawcze Kościoła w ujęciu F. X. Arnolda. Problem zasady formalnej teologii pastoralnej*, Lublin 1965 (script BKUL); *Problem formalnej zasady teologii pastoralnej i duszpasterstwa*, Ateneum Kapłańskie 58, 69, 5 (1966), pp. 309-320; *Teologiczne podstawy apostołstwa. Prolegomena do teologii apostołstwa*, Ateneum Kapłańskie 58, 69, 5 (1966), pp. 261-274; *Das Prinzip des Gott-menschlichen als Formalprinzip der Pastoraltheologie*, in: *Theologie im Wandel*, Hrsg. E. Wewel, München 1967, pp. 631-659; *Nowa struktura przedmiotu teologii pastoralnej*, Ateneum Kapłańskie 61, 3, 3 (1969), pp. 436-452; *Katechetyka fundamentalna. Skrypt dla studentów KUL*, Lublin 1970; *Teologia pastoralna ogólna*, cz. 1, Lublin 1970; *Teologia pastoralna ogólna*, cz. 2, Lublin 1971; *Idea Kościoła we współczesnej literaturze teologiczno-pastoralnej*, Śląskie Studia Historyczno-Teologiczne 4 (1971), pp. 39-141; *Nowy obraz Kościoła – nowe duszpasterstwo*, in: B. Bejze (red.), *W nurcie zagadnień posoborowych*, t. V, Warszawa 1972, pp. 411-441; *Problem metody w teologii pastoralnej*, Śląskie Studia Historyczno-Teologiczne 6 (1973), pp. 145-155; *Teologia pastoralna jako teologia żywego Kościoła*, Ateneum Kapłańskie 66, 82, 1 (1974), pp. 42-51; *Formacja służby liturgicznej jako jedna z form młodzieżowego deuterokatechumenatu w parafii*, *Collectanea Theologica* 46, 4 (1976), pp. 87-93; *Chrystus i Duch Święty u początku Kościoła. Pneumatologiczny wymiar Kościoła i jego konsekwencje pastoralne*, *Znak* 28, 2 (1976), pp. 59-72; *Ewangelizacja według planu „Ad Christum Redemptorem”*, *Światło-Życie* 1988; *Kościół jako wspólnota*, Lublin 1992; *Sympatycy czy chrześcijanie? Katechumenat na dzisiejszą godzinę*, Krościenko 2002.

mated and insufficiently developed. This treatise's objective, therefore, is to familiarize readers with the theological thought of Blachnicki emphasising the concept of the pastoral theology.

Some one hundred years after pastoral theology had been introduced to the canon of the theological disciplines Anton Graf carried out a critical analysis of its current state. He did it on the basis of clearly defined formal rule of this science being the very nature of the Church which builds itself into the future. By doing so he managed to get this particular discipline of theology out of its pragmatic tightness according to which its main purpose was to describe the duties of the pastoral office of the Church and the way the said duties are to be fulfilled. The first formal rule of this discipline was the notion of *pastor* and this was the starting point from which conclusions were drawn as to both the subject and object of the ministry. Although the standpoint presented by Graf was clear and promising, the pastoral theology was unable to escape from the confines of its very name for another hundred years.

In his study devoted to ecclesiological deduction of the pastoral theology Blachnicki proved that "pastoral and theological apriori", so vital for the beginnings of the pastoral theology and its further development, was still present in his times and, although somehow mitigated in its strength, might distort its intended character. Therefore he was aware of the need of concise and organic synthesis of pastoralists' achievements in the field of ecclesiological course of the pastoral theology in order to deduct the formal rule and the very concept of the pastoral theology.

His first step was to point at Graf as the forerunner of these searches and attempts to renew the pastoral theology. According to father Blachnicki Graf's successor was Franz Xaver Arnold, whose thoughts, captured by father Blachnicki in his personalistical and christological rule of the pastoral theology contributed to a proper accentuation of the role of the word and the sacrament in relation to faith, dignity and sovereignty of a person called to the dialogue with God in Christ and ministerial order of the redeeming intermediacy carried out mainly by the office in relation to the internal redeeming process. On the other hand he emphasized the role of Karl Rahner by an outstanding and innovative attempt to anchor life of the Church in the dynamically understood mystery of the Holy Trinity and to explain life processes of the Church being the very core of its realization on the basis of the intertrinitary processes of the origin of the Divine Persons. The role of Rahner was also underlined by drawing one's attention to the formal object of the pastoral theology. A critical source of inspiration for F. Blachnicki was also the patristic concept of "Ecclesia Mater" proposed by Karl Delahaye. According to this concept right next to preaching of the Word of God and administration of the sacraments one of the principal functions of self-realization of the Church is Christian life. Importance of the thesis of Ferdinand Klostermann was emphasised by the Servant of God by means of showing a striking coherence of the concept of the rules of community with the theology of the local Church rediscovered and highly estimated by the ecclesiology of the Vaticanum II and by regarding this con-

cept as the rule of the Church life as well as the pastoral theology being the theology of the said life³.

The critical analysis of the temporary European pastoral and theological thought allowed F. Blachnicki not only to introduce the concept into the field of the Polish theological thought but also to work out his own original concept of this theological discipline. Father Blachnicki stayed within the course of ecclesiological deduction of the pastoral theology and at the same time formulated the concept of the Church corresponding to its current self-awareness. He derived this concept from his synthesis of ecclesiology of the Vaticanum II. At the same time, using the biblical notion of community he made an attempt of its Trinitarian deduction, which was manifested in association of pneumatological ecclesiology of Heribert Mühlen according to which the Church is the mystery of one Person (the Holy Spirit) in many persons and than in the Trinitarian justification of the theology of the redeeming intermediacy of the Church which is expressed in existence within the Church two orders of intermediacy corresponding to the double mission of the Divine Persons, namely the Christological order (related to a word, sacrament and the office) and the pneumatological order (related to realization of Christian life of all believers in the unity with Christ and other people in the Holy Spirit) and in defining the pastoral theology as the theology of the living Church on the basis of the Trinitarian dogma. This living Church is implemented community of people with God and with themselves in Christ and the Holy Spirit⁴.

According to researches and analyses F. Blachnicki came to such conclusions connected with an essence of Church as community and problem of Church redeeming intermediacy⁵.

1. Koinonia as principle of life in the Church

Koinonia is in its essence a men's participation in Trinitarian God's life brought out by selfgiving God which is at the same time a mission (sending) of God's Persons and Their presence in human life. According to the principle that "imma-

³ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 13-158; idem, *Idea Kościoła we współczesnej literaturze teologiczno-pastoralnej...*, pp. 8-66; see: F.X. Arnold, *Dienst am Glauben. Das vordringlichste Anliegen heutiger Seelsorge*, Freiburg 1949; idem, *Grundsätzliches und Geschichtliches zur Theologie der Seelsorge. Das Prinzip des Gott-menschlichen*, Freiburg 1949; idem, *Seelsorge aus der Mitte der Heilsgeschichte. Pastoraltheologische Durchblicke*, Freiburg 1956; idem, *Glaubensverkündigung und Glaubensgemeinschaft*, Düsseldorf 1955; K. Delahaye, *Erneuerung der Seelsorgsformen aus der Sicht der frühen Patristik*, Freiburg 1958; *Handbuch der Pastoraltheologie. Praktische Theologie der Kirche in ihrer Gegenwart*, Freiburg 1964-1972, I, pp. 93-114; II/1, pp. 178 and next; F. Klostermann, *Prinzip Gemeinde. Gemeinde als Prinzip des kirchlichen Lebens und der Pastoraltheologie als der Theologie dieses Lebens*, Wien 1965.

⁴ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 348-422; see: H. Mühlen, *Una Mystica Persona. Die Kirche als Mysterium der heilsgeschichtlichen Identität des Heiligen Geistes in Christus und den Christen: Eine Person in vielen Personen*, Paderborn 1967²; idem, *Der Heilige Geist als Person in der Trinität, bei der Inkarnation und im Gnadenbund: Ich – Du – Wir*, Münster 1966².

⁵ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 423-438.

nent“ Trinity is also “economical“ Trinity meaning as imparting in the economy of salvation. Separate persons impart to us according to their personal properties : Father as expressing himself in his Son (Word); Son sent by his Father (incorporation) and as returning to Him as the answer of perfect love (paschal mystery); Holy Spirit as sent by Father and Son unifying us with his Son and through his Son with his Father. So it is *koinonia* with Father through Son in Holy Spirit.

A life community with God arising in this way which one can name a vertical *koinonia* leads as the consequence to the community of brotherhood which one can name horizontal community. Both these aspects of community are inseparable, but the first one has a priority before the second one as the only unity with God through Christ in the Holy Spirit that creates an objective base of mankind unity. Final *koinonia* source in both aspects is Holy Spirit who as one and the same person in many persons in Christ – Head and in particular members of Church and in the same time He continues the ecclesial “Us” embracing Christ and particular Church members.

Trinitary genesis of *koinonia* justifies its personal character. Both in vertical and horizontal aspect the community arises by actualization of personal behaviour and relations among people, finally by actualization of what is important for a personal being which is possessing oneself in giving to the other person. In this way a person fully realising oneself gets at the same time into the community with others. *Koinonia* leads a man into interpersonal relations – which are an essence of inner life of Trinity – making it fully active in personal life in interhuman community. So the idea of *koinonia* one can define by *agape* , meaning personal love connected with giving oneself (self- offering). At the same time the idea of a person’s life, expressing itself in community, is based on this love.

Koinonia which is the essence of the Church should be defined closer by the sacrament definition. Church is community – sacrament in time after the first community lost by sin and before final one which will be fully expressed in an eschatological order of resurrection. In an expression of community – sacrament there are three elements or aspects which should be emphasised: aspect of imperfection, lack of fullness; Church is a developing community , “*in fieri*”, on the way, with its permanent tension between “already” and “not yet”. It is connected with the dynamical aspect of Church – community; aspect of the sign: invisible idea of community must become visible on the surface of sign; aspect of efficiency: Church as a community is a tool of unity of mankind and God.

Dynamic aspect of *koinonia* comes from its personal character. God’s self-offering to human being must first of all have a character of calling directed to its freedom and receiving – a character of free decision which is a time event. This decision according to the historical character of human existence can and must all the time be actualized. In this way *koinonia* with God can develop, however never fully its fullness. On the other hand God self-offering as a permanent calling is always present in the Church – sacrament as already received in the Holy Spirit, although intensiveness and depth of it is still a developing process. The above

character of the Church as community – sacrament justifies finally possibility and necessity of pastoral theology as the theology of realizing the Church in its actual, historical situation.

The Church as community – sacrament must be a visible sign of invisible reality as its essence which is self- giving God towards people through Christ receiving in the Holy Spirit continuing the unity of people with Christ and with each other. How this invisible reality can be expressed in the context of a sign? Its sign as a whole order of preaching and spreading sacraments. One must also add – also as a sign – a service of hierarchy which is a guarantee of authentic relation between the word and sacrament historical and glorified Christ. A sign of receiving by people in the Holy Spirit self – giving God is its whole order of faith and love if it has a character of outer testimony in the community and if it creates the community itself. Finally its sign is a common unity in preaching and word confessing; in giving and receiving sacraments; in unity of office and charisma; in realizing a visible love. In this way Church becomes a visible sign – sacrament of this invisible, supernatural reality expressed by ecclesiological formula: one person in many.

Relation of a visible towards an invisible element in the Church is such that *koinonia* in both dimensions mostly is not realizing itself apart from a visible sign but in it and through it, but the outer sign itself, or self realizing of the Church community does not guarantee an uprising of *koinonia* on certain outer surface. That is why certain changes are necessary to provide for realizing the Church by the idea of the living Church. One should understand the Church as vertical and horizontal community if it realizes itself as the visible one according to the sign – word, sacrament and social unity. Only then one can speak about realizing Church according to its essence, when there are all elements connected on its “total and dynamic essence“, both inside (invisible) and outside (visible). The Church arises there where the Holy Spirit, the Lord’s word, the Lord’s sacrament and Lord’s love create the visible and concrete community. In this way one can say that building of living Church is the purpose of pastoral theology as theology of realizing the church. On the contrary to such a church one can speak about a “dead” one where all those elements are not realized (completely outside activity, organized and natural, one side sacramentalism, relying on an action of invisible grace without caring on its incorporation and social forms etc.).

The Church as vertical and horizontal community shows and realizes itself first of all in the sign of liturgical gathering mainly on Eucharist. In this sign all the elements creating the Church community are present and when outer signs correspond with the inner ones – personal postures directing to faith and love, it means that there is an actualization of the Church as a community, so one should state Eucharist as the central position in the act of realizing the Church.

From personal and sacramental character of the Church community one can state that it must be realized in specific, local communities, as they are created by real and realized interpersonal relations but not an exposure towards an abstract or ideal one in a sense of for example the common Church. On the other hand only

a certain, local community can be a visual sign of invisible koinonia in the Holy Spirit. Church existing in local community is at the same time a sign of the common Church in which this church is really present and the common church is a community of local churches. So it is a conclusion that realizing the church is creating and developing local communities which again is expressed and concentrated in the sign of Eucharistic community.

The Church is a sacrament, meaning sign and tool of unity with people and God and with each other. According to what was stated, it is only a sacrament when it expresses itself in a sign of certain and realizing community. So such a community is a tool of spreading salvic graces to those who are still outside. Another words, community – sacrament, so the Church actualizing in certain local community is also a centre of the redeeming intermediation. The Church being the living one, is at the same time life – giving. It means that taking care of the most intensive realisation of the Church in communities is also taking care of realizing the Church as community – sacrament which gives its extensive development in a very sufficient way⁶.

2. Koinonia as the principle of action in the Church

If the essence of koinonia is self-giving God in the double mission of Son and Holy Spirit one can consider the problem of Church intermediation in a double aspect: in its connection with the mission of Son and Holy Spirit. One can speak of redeeming intermediation in Christological and pneumatological aspect.

In the first, Christological order of redeeming intermediation one can again exclude a double aspect: intermediation of word and sacrament. It is an answer to the double aspect in which one can consider the Everlasting Word in its inside – trinitary existence: as the Word coming out from the Father spoken, born by him and as the Word of answer coming back to the Father getting in “Me – You” relation to Him, united with him in love. According to it one can speak about double mission of the Son in redeeming economy: He is the Word of God spoken and directed to mankind as an expression of self-giving towards a man as an expression directed to his freedom and as an answer of self-giving and love to the Father given to the human nature and in the name of humanity. Because both the Son’s missions realizes historically by a single and certain human nature personally with Person of the Everlasting Word and made its tool, secondly it is directed to all people who must step into a direct contact. So there is a necessity of the Church’s redeeming intermediation whose essence is everlasting incorporation in certain points of space and time in face of certain people, following generations, self-giving God in Christ’s mission in its double character by the double order of word and the sacrament service. In this double mission of redeeming intermediation self-giving God in Christ

⁶ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 439-444.

is giving present as something principally independent from a man as a personal hence free and sovereign act of self-giving God. On the other hand its presentation in time and space is dependent on many ways by human activity in the Church.

Apart from the word and the sacrament one must point at the third element that belongs to the Christological order of redeeming intermediation. There is existing in the Church and belonging to its essence a hierarchy office. Its aim is the personification of God's salvation calling in Christ on the area of a personal sign. Human being is here as a sign of Christ engaged by Christ to personify himself in Church as a groom calling for meeting. Existing of hierarchy office creates the church as a structure of a dialogue being a visible sign of koinonia of dialog with God meant to be actualized.

All of this mentioned as a christological, redeemed intermediation order brings one of course to a unity among people and God – to koinonia which is according to the personal character of God and human being possible to happen only by a personal way – by self – giving in the act of faith and love. It is only possible in the Holy Spirit. This is the mission of the Holy Spirit – when sent to a specific person fills him with graces and establishes within him a personal life, enabling him to receive the unity – koinonia with Him. The Holy Spirit remains a personal “us” in the Trinity as a one Person in Christ and dwells in people called to the unity with Him.

Here we face a crucial question for the theology of a redeeming intermediation: whether and if yes, how self-giving of the Holy Spirit or its mission may be participated by the Church as it intermediates in giving the Son's mission in word and sacrament?

While answering this question one must first exclude the conception of redeeming intermediation named by Arnold “organological”, which is connected with giving the Holy Spirit and causing by Him a personal faith and love decision by one side, transitive acts of redeeming intermediation (word and sacrament). Receiving Christ in word and sacrament can only be done in the Holy Spirit, meant by giving by him earlier a grace of faith. Intermediation of word and faith must be always seen as a serving and supreme matter in relation towards the person of Christ and the one who receives them. Sacrament always works in a free way under the inspiration of the Holy Spirit.

These theses may not be in contradiction with a certainty expressed in the tradition and Church teaching, that word preaching and mainly spreading of sacraments are the tool of grace spreading, so at the same time they play an intermediating part in transmitting the Holy Spirit and its deed. How to reconcile these two theses is a theological problem worth explaining. Probably one of the most convincing attempts to come to terms with the issue is Mühlen's concept of “personal reasonability”. According to this his views, personal exposure to Christ, to the receiver of word and sacrament, mainly if it expresses itself in personal engaging of man dispenser causes in him more ability to personal self-giving which in consequence leads to a deeper unity and a stronger covenant. When seen from this per-

spective one can say that this description of a personal reason in the context of the whole shape of our consideration is, in a sense, dispensing the Holy Spirit.

Speaking about it one cannot forget about one basic and revealed truth that the Holy Spirit is sent by the Father and the Son. It is the same in the inner – trinitary life that that Holy Spirit comes from the Father and the Son. There is the difference as here the Son as a man in his human nature sends together with the Father the Holy Spirit to the Church. It should be connected with the mystery of Christ's Passover. As an act of the greatest love expressed in giving life, God accepting his Son in the act of resurrection and glory of Christ is "us – an act" the Father and the Son, and as the fruit is pouring out the Holy Spirit on the redeemed mankind. Also origin of the Holy Spirit in the Trinity is a fruit "us – an act" of the Father and the Son uniting in love. Any giving of the Holy Spirit in the Church has its reason in the Passover Mystery and in this sense one can speak of redeeming intermediation of Christ's sacrifice on the Cross as the act of the greatest love.

The deepest mystery of redeeming intermediation expresses itself in the fact that Christ in giving grace of a new life flowing from the Passover Mystery, as in giving its Spirit He uses an intermediation of the Church itself. Anyway it is not done as it were automatically, treating "grace" in an instrumental way, and treating the Church as a peculiar giving institution (spreading grace from "safe", or "magazine" towards receivers using sacraments as "grace channels", but in a personalistic way. Christ constitutes the Church as His Bride standing in front of Him and getting into "I – You" relation which leads to the unity through love. This union between Christ and the Church in the Holy Spirit as "we – act" Christ and the Church becomes a motherhood principium of spreading grace giving the Holy Spirit to certain members of the Church or to people called but staying outside. In this way every union with Christ realized in the Church in faith and love based on an example of Christ and the Father in the Passover Mystery becomes an act of redeeming intermediation participated in the Holy Spirit. This intermediation was first realized in Mary who as the Bride and Mother of Christ through uniting with Him in Passover became Mother of the Church. Mary's posture towards Christ and the whole Church is being realised in every new member of the Church. Because the principal originator of life-giving unity is the Holy Spirit who in this way shows Himself in the Church as its own principium, one can call this order of redeeming intermediation as a pneumatological intermediation.

So we come to the conclusion that koinonia itself as realizing in the Holy Spirit unification with the Holy Spirit has in the Church the character of redeeming intermediacy.

The thesis presented above explains better and in a more convincing way a statement, that koinonia is a principle of the Church work. Realizing the Church is the final aim which is defined in all elements and virtues. From the nature of the Church's purpose described in such a way comes first of all its possibility. In the first place one can see very clearly a line of possibility in action coming up from sovereignty of self-giving God and freedom of a man coming into this unity. A very hum-

ble posture must be developed in this respect. It should be principal towards all engaged in action of redeeming intermediation of the Church. On the other hand one can see very clearly that realizing koinonia as sacrament in a certain moment in history is depends in many ways on the Church cooperation in character of real, foreseeing and free action⁷.

3. Originality of conception of theology of the living Church

Synthesis of his deduction father Blachnicki put into his rule of life of the Church, the rule of its operation and the rule of the pastoral theology (pastoral ecclesiology) as the theology of this life.

The rule of the life of the Church describing the way it is supposed to manifest itself according to the will of Christ and its own nature, securing itself internal and external growth, is koinonia, which translates into the visible sign of the ministry of word and the sacrament and a social unity of faith and love – communion of people with Christ and themselves in the Holy Spirit, who as the one and the same Person in Christ and all the members of the Church constitutes invisible essence of this community. The rule of functioning the Church being at the same time the rule of the pastoral theology and ministry formulated by father Blachnicki is as follows: the redeeming intermediacy of the Church (being the ministry) is to be executed in order and in such a way that it would embody self-offering of God in Christ in the word and the sacrament and to condition free acceptance of this self-offering in a mutual surrender through faith and love for execution of the community in the vertical aspect (with God) and the horizontal one (with brothers) in the visible and effective sign of the Eucharistic assembly and the local community remaining in community with the Church⁸.

As one can see the pastoral theology was understood by F. Blachnicki as the theology of the redeeming intermediacy of the Church, based on the “leading concept” of self-realisation of the Church specified by the notion of sacrament. The “leading concept” itself was worked out by ecclesiology of the Vaticanum II. The rule of life and functioning of the Church is execution of koinonia in the three aspects of the Church’s life. First of all it is the sign of the Eucharistic assembly, which, thanks to a constant presence of Christ in his Church has the power of revelation and self-creation of the Church through preaching the word, celebrating Eucharist and the remaining sacraments (*leiturgia*). Second of all the Church has the power to manifest itself in human beings (*martyria*), through preaching the word related to conversion (evangelisation) and commitment of a person to the process of initiation (catechumenat) which leads into discovery of the serving community (*diakonia*) which dedicates itself for the task of renewing a local Church (*koinon-*

⁷ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 447-452.

⁸ Ibidem, pp. 454-455.

ia). In view of the above a critical task is to be performed by ecclesiastical movements within the Church. One of them is evangelical and catechumenal Light-Life Movement established by F. Blachnicki.

Formulating the rule of the formal pastoral theology not only did F. Blachnicki point at its importance in execution of the so called ministry, but also emphasized its importance in defining the structure of the object of the theology of the living Church. The pastoral theology understood in the formal manner proposed here acquires its principle which allows for developing it into a legitimate theological and a deductive science. The pastoral theology gets in this way clearly defined material and formal object. The material object is the Church itself; therefore it is more appropriate, according to F. Blachnicki, to speak about the pastoral ecclesiology rather than about the pastoral theology. The very notion "pastoral", on the other hand, points at the formal object, being active and dedicated concern for the growth of the Church. This concern can apply only to the living Church, existing and designated for growth in the contemporary world. This contemporariness is also the formal object of the discipline in question. Therefore the postulated analysis has to take into account the three elements: the ideal picture of the Church corresponding to the God's plan is to be regarded as normative and binding one, the current state of the Church in all its manifestations and forms of operation is to be critically evaluated and the so called temporary world must be taken into consideration as a sort of vocation and specification of God's calling to implement the mission of the Church. As the consequence of the analyses carried out father Blachnicki was able to suggest the following definition of the pastoral theology: the pastoral ecclesiology is the theological and practical science, which in the light of the revelation and the redeeming will of God (*obiectum formale quo*) deals with the living Church, which is the Church, provided that it manifests itself and is supposed to manifest itself contemporarily in the community (*obiectum formale quod*), and which, on the basis of the analysis of the current state of the Church, formulates rules and objectives for today and the future. From the quoted above formal rule of the pastoral theology, apart from guidelines for the method of the pastoral theology, father Blachnicki specified the whole scope and structure of the material object of this discipline, dividing it into the pastoral theology (the pastoral ecclesiology), the general and the detailed one. The regulating rule defining the structure of the object of the pastoral ecclesiology is the notion of community, which in this system functions as both the rule unifying all detailed disciplines and areas of the pastoral ecclesiology and, on the other hand, the basis of their fragmentation and division⁹.

Critical evaluation of the works of the pastoralist shows that in his koinonistic and pneumatological rule of the pastoral theology and the ministry he managed to keep the balance between communal and personal elements. The said balance was emphasized in the personal and Christological rule characteristic for show-

⁹ F. Blachnicki, *Teologia pastoralna ogólna*, cz. 2..., pp. 456-486.

ing the typical features of the redeeming process and the redeeming ministries of the Church springing out from these features. In view of the above the criticism of communal concentration of the life of the Church as well as the pastoral theology as the theology of the communal concentration of this life seems unjustified. On the contrary, one has to emphasize the fact that it was precisely the study on Christian personalism made him sensitive to the communal concentration of ecclesiology of the Vaticanum II, which eventually resulted in formulation of the two formal rules of the pastoral theology: the personal and Christological one as well as the koinonistic one¹⁰.

Until the very last days of his life F. Blachnicki has been meditating upon and improving his concept of the pastoral theology by verifying the results of his survey in the pastoral practice of the movement of the living Church – “Light-Life”. Contemplating the state of contemporary theological and pastoral thought he suggested creation of pneumatological – christological – ecclesiological treaty of the pastoral theology which would give more importance to pneumatological vision of the Church¹¹. One of the effects of his reflections combined with the evangelisational and catechumenal concept of the ministry was a postulate to modify the name of the “pastoral theology” into the “theology of evangelisation”. Today, especially when the beatification process has been initiated, F. Blachnicki’s thought is being carefully examined and rediscovered for it has become clear that the charismatic vision of the God’s Servant was far ahead of his times¹². Therefore attempts to develop his concept of realisation of the Church *hic et nunc* does not seem to be merely an option. It appears to be a must.

ZARYS KONCEPCJI TEOLOGII PASTORALNEJ KS. FRANCISZKA BLACHNICKIEGO

Streszczenie

Krytyczna analiza posoborowej myśli pastoralno-teologicznej posłużyła ks. Blachnickiemu nie tylko do wprowadzenia jej na obszar polskiej myśli teologicznej, lecz także do wypracowania własnego i oryginalnego ujęcia tej dyscypliny wiedzy teologicznej. W swojej koncepcji ks. Blachnicki, pozostając w nurcie eklezjologicznej dedukcji teologii pastoralnej, wypracował pojęcie Kościoła odpowiadające aktualnej jego samoświadomości. Pojęcie to wyprowadził z dokonanej przez siebie syntezy eklezjologii Vaticanum II.

¹⁰ Check, B. Biela, *Zarys koncepcji teologii pastoralnej ks. Franciszka Blachnickiego*, Katowice 2004, pp. 59-67; M. Marczewski, *Posługa zbawcza Kościoła w ujęciu ks. Franciszka Blachnickiego*, Lublin 2000, pp. 187-193.

¹¹ F. Blachnicki, *Chrystus i Duch Święty u początku Kościoła...*, pp. 167-172.

¹² Check, M. Łaszczuk, *Ruch „Światło-Życie” w służbie odnowy parafii i duszpasterstwa według koncepcji pastoralnej ks. Franciszka Blachnickiego*, Studia Włocławskie 5 (2002), pp. 198-215; B. Biela, *Cura pastoralis w świetle eklezjologii pastoralnej ks. Franciszka Blachnickiego*, Studia Pastoralne 1 (2005), pp. 45-67.

Operując biblijnym pojęciem wspólnoty, dokonał jednocześnie próby jej trynitarnej dedukcji, co znalazło wyraz najpierw w asocjacji pneumatologicznej eklezjologii H. Mühlena, a następnie w trynitarzym uzasadnieniu teologii pośrednictwa zbawczego Kościoła, które wyraża się w istnieniu w Kościele dwóch porządków pośrednictwa, odpowiadających podwójnej misji Osób Bożych, a więc porządku chrystologicznego (związanego z słowem, sakramentem i urzędem) i porządku pneumatologicznego (związanego z realizacją życia chrześcijańskiego wszystkich wiernych w zjednoczeniu z Chrystusem i innymi ludźmi w Duchu Świętym), i w określeniu teologii pastoralnej jako teologii żywego Kościoła na podstawie dogmatu trynitarного. Tym żywym Kościołem jest zrealizowana wspólnota życia ludzi z Bogiem i pomiędzy sobą w Chrystusie i w Duchu Świętym. Syntezę swej dedukcji ks. Blachnicki zawarł w sformułowaniu zasady życia Kościoła, zasady jego działania i zasady teologii pastoralnej jako teologii tego życia.

Zasadą życia Kościoła, określającą, w jaki sposób ma się on urzeczywistniać zgodnie z wolą Chrystusa i swoją naturą i dla zapewnienia sobie wewnętrznego i zewnętrznego wzrostu, jest koinonia, czyli – zrealizowana w widzialnym znaku posługi słowa i sakramentu oraz społecznej jedności wiary i miłości – wspólnota ludzi z Chrystusem i z sobą w Duchu Świętym, który jako jedna i ta sama Osoba w Chrystusie i wszystkich członkach Kościoła stanowi niewidzialną istotę tej wspólnoty. Sformułowana przez Blachnickiego zasada działania Kościoła, będąca zarazem zasadą teologii pastoralnej i duszpasterstwa, brzmi następująco: Pośrednictwo zbawcze Kościoła (czyli duszpasterstwo) należy sprawować w tym celu i w taki sposób, aby uobecniać samooddanie się Boga w Chrystusie w słowie i w sakramencie i warunkować wolne przyjęcie tego oddania się we wzajemnym oddaniu siebie w Duchu Świętym przez wiarę i miłość, dla urzeczywistniania wspólnoty w aspekcie wertykalnym (z Bogiem) i horyzontalnym (z braćmi), w widzialnym i skutecznym znaku zgromadzenia eucharystycznego i wspólnoty lokalnej, pozostającej w jedności z Kościołem powszechnym.

Teologię pastoralną ks. Blachnicki rozumiał jako teologię zbawczego pośrednictwa Kościoła, u podstaw której leży, wypracowany przez eklezjologię Soboru Watykańskiego II, „obraz wiodący” urzeczywistniania się Kościoła jako wspólnoty, określony bliżej przez pojęcie sakramentu. Zasadą życia i działania Kościoła jest realizowanie koinonii na trzech płaszczyznach życia Kościoła. Najpierw w znaku zgromadzenia liturgicznego, które – dzięki stałej obecności Chrystusa w swoim Kościele – posiada moc objawiania i tworzenia siebie jako Kościoła poprzez przepowiadanie słowa, sprawowanie Eucharystii oraz pozostałe sakramenty (*leiturgia*). Następnie Kościół ma moc urzeczywistniania się w osobie ludzkiej (*martyria*) poprzez przepowiadanie słowa, związane z nawróceniem się (ewangelizacja) i włączeniem się osoby w proces inicjacji (katechumenat), który ostatecznie prowadzi do odkrycia diakonijnej wspólnoty (*diakonia*), stojącej w służbie odnowy Kościoła lokalnego (*koinonia*). W realizacji tego zadania wielką rolę mają do spełnienia rozwijające się w Kościele ruchy eklezjalne. Jednym z nich jest założony przez ks. Blachnickiego ewangelizacyjno-katechumenalny Ruch Światło-Życie.

W konsekwencji ks. Blachnicki sformułował treść zasady formalnej teologii pastoralnej. Oprócz jej znaczenia w realizowaniu tzw. duszpasterstwa, wskazał również na jej wartość w określeniu struktury przedmiotu teologii żywego Kościoła. Teologia pastoralna jako nauka zyskuje w proponowanej zasadzie formalnej swoje principium, które pozwala rozbudować ją jako prawdziwie teologiczną i dedukcyjną naukę. Otrzymuje ona jasno określony przedmiot materialny i formalny. Przedmiotem materialnym jest Kościół, dlatego zamiast o teologii pastoralnej, lepiej – zdaniem Blachnickiego – mówić o eklezjologii pastoralnej. Określenie „pastoralna” z kolei wskazuje na przedmiot formalny, jakim

jest zaangażowana i zmierzająca do działania troska o wzrost Kościoła. Ta troska może dotyczyć tylko Kościoła żywego, istniejącego i mającego się urzeczywistniać we współczesnym świecie – i ta aktualność również stanowi przedmiot formalny tej dyscypliny. Dlatego w postulowanej analizie trzeba zawsze mieć na uwadze trzy elementy: idealny obraz Kościoła, odpowiadający Bożemu planowi jako element normatywny i zobowiązujący; aktualną, zjawiskową postać Kościoła w jego przejawach życia i formach działania jako element krytycznie oceniany i – na trzecim miejscu – tak zwany świat współczesny, jeśli warunkuje on urzeczywistnianie się Kościoła, będąc jakąś aktualizacją i specyfikacją Bożego wezwania do realizacji misji Kościoła. W konsekwencji, jako rezultat dokonanych analiz, ks. Blachnicki zaproponował następującą definicję „teologii pastoralnej”: Eklezjologia pastoralna jest teologiczno-praktyczną nauką, która w świetle objawienia oraz zbawczej woli Boga (*obiectum formale quo*) zajmuje się żywym Kościołem, czyli Kościołem, jeśli urzeczywistnia się on i ma się urzeczywistniać współcześnie we wspólnocie (*obiectum formale quod*), ustalając – na podstawie analizy jego sytuacji – zasady i dyrektywy jego działania na dziś i na jutro. Oprócz wskazań dotyczących metody teologii pastoralnej ks. Blachnicki wyprowadził również cały zakres i strukturę przedmiotu materialnego tej dyscypliny, dzieląc ją na teologię pastoralną (eklezjologię pastoralną) ogólną i szczegółową. Zasadą porządkującą i określającą bliżej strukturę przedmiotu eklezjologii pastoralnej jest idea wspólnoty, która pełni w tym schemacie zarówno funkcję zasady jednoczącej wszystkie dyscypliny szczegółowe i dziedziny eklezjologii pastoralnej, jak i podstawę ich podziału.